

UNITY.

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

VOLUME XIX.]

CHICAGO, APRIL 2, 1887.

[NUMBER 5.]

CONTENTS.

EDITORIALS—

- Old-Fashioned Virtues ; the Hamilton Vocation ; a Text on Church Singing ; Beecher's Stand for Unpopular Causes ; the Question of Fellowship as Applied to Colonel Ingersoll ; a Story of Mr. Beecher ; the Blessedness of Breathing..... 63
The Cincinnati Resolution.—Was It Unconstitutional?—W. C. G..... 64

CONTRIBUTED AND SELECTED—

- Aspiration.—HORACE L. TRAUBEL..... 66
Is Unitarianism Adapted to the Masses?—ELIZA T. WILKES..... 66
The Leadership of Jesus.—S. S. HUNTING..... 66
Must the Church be Protected?..... 67

- Life's Gift.—JUNIATA STAFFORD..... 68
With an Eye to Perfection.—J. F..... 68
Perseverance.—MARTHA S. KIRBY..... 68

THE STUDY TABLE —

- "The Golden Justice"; "Agatha and the Shadow"; "Nuttall's Standard Dictionary"; "Romanism."; *The Library Magazine*..... 68

- THE HOME—Cloud Land.—J. M. F..... 69

- NOTES FROM THE FIELD..... 70

- ANNOUNCEMENTS..... 71

PROGRESS FROM POVERTY.

(From a leading editorial in the Chicago *Inter Ocean* of March 27.)

No better antidote to the Georgian heresies could be devised or desired than is furnished by Mr. Giles B. Stebbins in his excellent pamphlet, "Progress from Poverty". The title is in itself a synopsis of the history of civilization. The original condition of nations is that of miserable poverty, of land held in common, of ill-defined rights in flocks and herds, of precarious agriculture, of absence of manufacturing skill, of frequent famine and almost constant hunger. It is by very slow degrees that wealth comes into existence ; when it does come, however unequally diffused, it benefits the universal people. The more equally it is diffused the more widely its benefits are extended. The more of it there is, the more it is equally diffused, and this always, at all times, under all circumstances, though unquestionably more perfectly so under free than under despotic governments.

Mr. Henry George constructs a very strong argument upon the wholly false premise that progress has brought wealth to a few and poverty to the many. It is a premise utterly at variance with any recorded fact. The few who are now counted as wealthy may be far richer than the few who were counted as wealthy at any given period of the past—a hundred, five hundred, or a thousand years ago—but the many who are now counted as poor are not poorer than the many who were counted as poor in any of those periods. Their condition, both absolutely and relatively, is far more improved than that of the strata above them. Moreover, in proportion to the increase of population, there are fewer poor people now than a hundred years ago. That vast majority in America, that large and increasing minority in England, France and Germany, which is neither rich nor poor, had no counterpart in the social compact of the year 887, was hardly discernible in 1387, and even in 1787 was just beginning to assert itself in politics. It is now unquestionably the most powerful and most rapidly increasing body in all civilized countries, continually augmented by lapses from the plutocrats and progress from the so-called working class.

It is in vain that Mr. George proclaims that "alms-houses are increasing and wages are decreasing". The first is not true in relation to the increase of population; the second is not true in relation to the cost of living; nor is it absolutely true, unless the phenomenal wages given during the labor famine produced by the war be taken as a standard of comparison. The condensed statistics used by Mr. Stebbins show that the average wages paid to persons employed in American manufactures were \$289 a year in 1860; in 1880 they were \$346. The late Senator Henry Wilson said that after he was twenty-one years of age he did farm work in New Hampshire at the rate of \$6

per month, 75 cents being the highest wages paid harvest work. He lived to see men paid \$2, and even \$2.50 per day for work in hay and wheat harvest, while \$18 and \$20 was, and is, the usual monthly wage. The yearly wages of mechanics have advanced from an average of \$468 in 1860 to \$720 in 1886.

The increase in the number of building and saving associations has very far exceeded that of alms-houses; in a not very prosperous city, with a population of only 90,000, in a neighboring state, the annual savings of workmen, as evidenced by building societies only, are reported as near \$500,000. In 1860 the Massachusetts savings banks had deposits, presumably mostly from workingmen, amounting to \$1,641,543; in 1880 they had increased to \$42,091,592. The actual and comparative number of men, for convenience sake called workmen, but more properly to be spoken of as wage-earners, who own their own houses, is continually on the increase.

Concurrently with this increase in the wages and savings of workmen, a steady decrease in the hours of work is noticeable, a steady increase in the average duration of life is observable. Men live longer than formerly, because they live more comfortably. The vital force of the common wage-earner is better preserved now than ever. His intelligence is better nourished. Newspapers are in the reach of all, and such high literature as Bacon's Essays and Shakespeare's Hamlet is on the market at 10 cents per volume, in good type and on good paper. That the saloons have increased as rapidly as wages have increased is too true, and to their increase the increase of alms-houses is largely due.

Mr. George and his followers overlook these facts. They see the millionaire and the pauper, and they choose to assume that the one is the result of the other. That the Arab is never rich and is generally a beggar when he is not a thief; that Naples has many mendicants and very few millionaires; that poverty is most abject where land is least valuable and manufactures least cultivated, are matters to which they give no heed. That \$300,000,000 is yearly wasted, principally by the poorer sort of people, in intoxicants, they assign as an effect rather than a cause of poverty. And they forget that England and America, as they have led the march of material progress, have also devoted almost unimaginable wealth to the diffusion of free education, the provision of free medicines, to the free care and cure of the insane, and to the accomplishment of the freedom of millions of once enslaved laborers.

"Progress from Poverty" is a square 18mo book of 64 pages, and is published in two editions; paper at 25 cents; silk cloth with beveled edges and gilt side stamp, at 50 cents. For sale by the trade or mailed on receipt of price by the publishers, Charles H. Kerr & Co., 175 Dearborn Street, Chicago.

THE OPEN COURT:

(A FORTNIGHTLY JOURNAL.)

PUBLISHED EVERY OTHER THURSDAY,

— AT —

175 LA SALLE ST., - CHICAGO,

BY THE OPEN COURT PUBLISHING COMPANY.

B. F. Underwood (formerly Editor of the *Index*)
Editor and Manager.

Sara A. Underwood, Associate Editor.

THE OPEN COURT, continuing the work of *The Index*, will aim to establish Ethics and Religion on the basis of Science; in the furtherance of this object encouraging the freest and fullest discussion, by able thinkers, of all the great moral, religious, social and philosophical questions now engaging the attention of thoughtful minds. Editorially it will be thoroughly independent, asserting its own convictions with frankness and vigor. It will endeavor to substitute for unquestioning credulity intelligent inquiry, for blind faith rational religious views, for unreasoning bigotry a liberal spirit, and for sectarianism a broad humanitarianism. While the critical work still needed in this transitional period will not be neglected, the most prominence will be given to the positive, affirmative side of modern thought. Subjects of practical interest will have preference over questions of pure speculation, although the latter, with their fascination for many minds, which as Lewes says, "the unequivocal failure of twenty centuries" has not sufficed to destroy, will receive adequate attention.

The new journal will aim to be broad and liberal, in the best sense, and to keep the banner of truth and reason waving above the distractions, party contentions, theological controversies, and social and political crazes of the hour, submitting all opinions to careful scrutiny, and recalling men from their aberrations to sanity and the pathway of truth.

Among the contributors to THE OPEN COURT are M. D. Conway, W. J. Potter, James Parton, Geo. Jacob Holyoake, M. J. Savage, Elizabeth Cady Stanton, Edwin D. Mead, W. D. Gunning, Rowland Connor, Felix L. Oswald, John W. Chadwick, Ednah D. Cheney, Fred. May Holland, Thomas Davidson and Edmund Montgomery.

Terms: \$3.00 per year; single copies fifteen cents.

Make all remittances payable to B. F. Underwood and address OPEN COURT, P. O. drawer F, Chicago, Ill.

TABLE OF CONTENTS OF THE OPEN COURT FOR MARCH 17.

SPECIAL CONTRIBUTIONS—	PAGE.
The Art of Making Poverty. Part I. M. M. Trumbull.....	57
The Rights of Those Who Dislike Tobacco. Anna Garlin Spencer.....	60
Chats With a Chimpanzee. Part I. Moncure D. Conway.....	62
The Evolution of Character and Its Relation to the Commonwealth. Miss M. S. Gilliland.....	63
Monism in Modern Philosophy and the Agnostic Attitude of Mind. Part III. Conclusion. Edmund Montgomery.....	65
Putting Off the Old Man Adam. W. D. Gunning.....	67
That Previous Question. J. H. Fowler.....	70
The Decadence of Christian Mythology. W. S. Kennedy.....	71
EDITORIALS—	
Religion in the Public Schools.....	73
The Revivalists We Have, and the Revivalists We Need.....	73
Notes.....	74
ESSAY AND DISCUSSION—	
Darwinism in Ethics. W. M. Salter.....	77
Further Comments on Mr. Hegeler's Essay.....	82
CORRESPONDENCE—	
Resolutions by the Free Religious Association. Fred. M. Holland.....	83
POETRY—	
Schiller's Gods of Greece. B. W. Ball.....	83
BOOK NOTICES—	
Philosophical Realism. William Ierin Gill.....	83
Practical Piety. Jenkin Lloyd Jones.....	84
Magazines. Treasure Trove—Scribner's—Art Amateur.....	84

"A remarkable work. Original, striking and interesting."

THE MORALS OF CHRIST.

A Comparison with Contemporaneous Systems.

By AUSTIN BIERBOWER.

SOME PRESS OPINIONS.

An admirable example of the scientific treatment of a historical subject, almost as systematic as a treatise upon one of the great sciences.—*Daily News*.

A remarkably suggestive and striking treatise. Mr. Bierbower has done the work which needed to be done.—*N. Y. Independent*.

One of the most notable works of the period, remarkable for its uniqueness as well as high literary character. It may be doubted if another so thoroughly non-controversial work on Christ's teachings can be found in the entire range of the literature of the Christian era.—*Inter Ocean*.

The book is one of great suggestiveness.—*Critic*.

The whole is written in a crisp epigrammatic way that serves to keep the reader's interest closely through the whole inquiry.—*Chicago Times*.

This book, by a distinguished Chicago lawyer, has been pronounced one of the greatest of the age, and will undoubtedly attract much attention from scholars and clergymen.—*Herald and Torchlight*.

The rich suggestiveness of Mr. Bierbower's book is its chief value to the Christian student. Many a text of scripture loses its dryness and fairly sparkles with meaning when viewed through the author's mind.—*Universalist*.

The book has many striking excellences.—*Interior*.

The work is exceedingly well written. The pointed, epigrammatic phraseology, in which the rich contents are placed before the mind of the reader, is an insurance against weariness and security for unflagging interest.—*The Standard*.

The work manifests the most careful study of Christ's doctrines a fine faculty of discrimination, and a rare skill in epigrammatic generalization. It has, on the one hand, the orderly character of a lawyer's brief, and on the other the attractive quality of a popular essay. It is calm, critical, and judicial, and gains strength from its purely secular tone.—*The Current*.

Paper, 200 pages, 50 cents post paid.

CHARLES H. KERR & CO.,

175 Dearborn Street, - - Chicago.

AFTER DOGMATIC THEOLOGY, WHAT?

MATERIALISM OR A SPIRITUAL PHILOSOPHY AND NATURAL RELIGION, BY

GILES B. STEBBINS,

Editor and compiler of "Chapters from the Bible of the Ages," and "Poems of the Life Beyond and Within."

"God is the original life and force of all things."—*Plato*.

"Physiology reduces man to a jelly; Psychology lifts him to immortality."

"Sweet souls around us watch us still;

Press nearer to our side;

Into our thoughts, into our prayers,

With gentle helpings glide."

—*Harriet Beecher Stowe*.

One hundred and fifty pages: five chapters; Decay of Dogmatic Theology; What next?—Materialism—Negation—Inductive Science, external and dogmatic—A Supreme Indwelling Mind, the central idea of a Spiritual Philosophy—The Inner Life, Facts of Spirit-presence—Intuition—The soul discovering truth.

A FEW NOTICES.

"It aims to state materialism fairly, and to hold it as fragmentary and inconsequent; to give a wide range of ancient and modern proof of the higher aspects of the God-idea in history. The closing chapter, on intuition, gives some remarkable facts."—*Detroit Post and Tribune*.

"This compact and handsome book bears marks of careful study and wide research. Its chapter of facts of spirit-presence is especially interesting to those who would look fairly at important questions."—*Saginaw Herald*.

"We look for the best there is on this subject in his writings."—*Unity, Chicago, Ill.*

"The author finds the full disproof of materialism in psycho-physiological science and in the facts of spirit-presence. Many inquirers will thank him."—*Christian Register, Boston, Mass.*

"He presents the loftiest inducements to a religion at once rational and inspiring, scientific and emotional, and shows that no true man need fear the obvious decay of dogmatic theology. I commend the book to all truth-seekers."—*Epes Sargent, Boston, Mass.*

Price, post-paid, - - - 60 cts.

CHARLES H. KERR & CO.,

175 Dearborn Street, CHICAGO.



Horstford's

ACID PHOSPHATE

(LIQUID)

A preparation of the phosphates of lime, magnesia, potash and iron, with phosphoric acid in such form as to be readily assimilated by the system.

Prepared according to the directions of Prof. E. N. Horsford, of Cambridge, Mass.

FOR DYSPEPSIA,
Mental and Physical
Exhaustion,
Weakened Energy,
Nervousness,
Indigestion, Etc.

Universally recommended and prescribed by physicians of all schools.

Its action will harmonize with such stimulants as are necessary to take.

It is the best tonic known, furnishing sustenance to both brain and body.

It makes a delicious drink with water and sugar only

Invigorating, Strengthening,
Healthful, Refreshing.

Prices Reasonable. Pamphlet giving further particulars mailed free. Manufactured by the

RUMFORD CHEMICAL WORKS, PROVIDENCE, R. I.

BEWARE OF IMITATIONS.

BENSON'S

CAPCINE

POROUS PLASTER

Highest Awards of Medals in Europe and America.

The neatest, quickest, safest and most powerful remedy known for Rheumatism, Pleurisy, Neuralgia, Lumbago, Backache, Weakness, colds in the chest, and all aches and pains. Endorsed by 5,000 Physicians and Druggists of the highest repute. Benson's Plasters promptly relieve and cure where other plasters and greasy salves, liniments and lotions are absolutely useless. Beware of imitations under similar sounding names, such as "Capsicum," "Capucin," "Capsicine," as they are utterly worthless and intended to deceive. ASK FOR BENSON'S AND TAKE NO OTHERS. All druggists. SEABURY & JOHNSON, Proprietors, N. Y.

Theodore Parker's

Lessons from the World of Matter and the World of Man.

SELECTED FROM NOTES OF UNPUBLISHED SERMONS, BY RUFUS LEIGHTON. CLOTH, 12MO, PP. 430; REDUCED FROM \$2.50 TO \$1.25.

"This volume is by all odds the best one-volume introduction to the great preacher. Kindling passages caught on the wing by the stenographic pencil of an appreciative listener, they give the glow and the fire of one who dispensed both light and heat in days that were dark and chilly. The reduced price ought to give this perennial book a fresh lease on life and a new field. * * * The book contains one of the best portraits of Theodore Parker extant, good enough to be cut out and framed if the owner is willing to mutilate the book."—*Unity*.

CHARLES H. KERR & CO., PUBLISHERS—
175 Dearborn Street, Chicago.

WHAT IS IT TO BE A CHRISTIAN?

A Sermon by Jenkin Lloyd Jones, Pastor of All Souls (Unitarian) Church, Chicago. Price, 5 cents, 10 copies, 25 cents, postpaid. CHARLES H. KERR & CO. Publishers, 175 Dearborn Street, Chicago.

UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

VOLUME XIX.]

CHICAGO, APRIL 2, 1887.

[NUMBER 5]

EDITORIAL.

Is there not a feeling in society that the changed conditions of life, rapid transit, the telegraph and the like, have done away with the need of the old-fashioned slow virtues of industry, economy and faithfulness, and the endeavor to build up a character by patient continuance in well-doing on one spot?

W. W.

As will be seen in our "Notes from the Field", our Holland friends at Grand Rapids have invested in the "Hamilton Vocalion" of which we have spoken before. The pastor, a man of fine musical tastes,—as all pastors ought to be,—writes us: "Its accompanying power is very satisfactory, and there are very lovely combinations for single playing. It is attracting attention, and many come to see it."

SAYS the poet Longfellow: "In the elder days of the Church, when the Presbyter invested with his singing-robes the Psalmista, he said to him: 'See that what thou singest with thy mouth thou believest also in thy heart, and that what thou believest in thy heart thou confirmest also in thy life.'" Not a bad text for a discourse on Church Singing. Compilers of hymn-books, too, might find here something to be regarded.

BEECHER will pass down into history as the man who won his popularity because he was always ready to lend his great gifts to unpopular causes. Did the slave need a friend; secession sentiment in England need a rebuke; did the Chinaman in San Francisco need a champion; the infidel Ingersoll a courteous introduction; did woman's suffrage need a defender; the republican party a rebuke from one of its own members; evolution an advocate in the pulpit—Henry Ward Beecher dared always to do it.

MR. HOSMER, of Cleveland, recently said in his pulpit: "While Colonel Ingersoll is not likely to be an applicant for admission to mine or any other church or religious society, yet were he to become a resident of this city and to be drawn to me and my people and our associated work, I would myself welcome him in the spirit of brotherhood. I am not personally an admirer of Col. Ingersoll. His methods are not my methods. I dislike in him what often to me seems want of reverence and tenderness for others' faiths. But if he, being as I suppose an honest agnostic, were to be drawn to my preaching, who am not an agnostic, and to this service where we have prayer and hymn and serious thought upon the issues of conduct and life, my basis of fellowship is, thank God, large enough to give him the hand of welcome; nor in so doing should we have the worst member, let me add, among the churches of this community, nor the least valuable. Indeed, were some of the ministers of this city to have him and others of his intellectual keenness before them every Sunday, it might conduce to the vigor and logic of their pulpit utterances. It would hold them from rash and reckless assertions, for they would then know that there were those in the congregation who would detect them. But the implication that this breadth on my part, or on the part of that fellowship of churches to which I belong, denies or overlooks the value and importance of men's beliefs, is the preacher's own hasty inference."

REV. JOHN C. KIMBALL, in his sermon on Henry Ward Beecher, at Hartford, Conn., tells the following story: "Beecher was confronted by an indignant conservative mob, who were determined that he should not preach his anti-slavery word. Every time he opened his mouth to speak they met him with a storm of hisses that overwhelmed every other sound. Smiling on them good-naturedly, as his wont was, he waited patiently for a lull and then managed in his drollest way to get in the words, 'Gentlemen, you remind me very much of my grand-uncle.' The curiosity of the audience was at once excited to know what the point of resemblance was between them and an individual apparently so far-fetched, and in a great hush he was allowed to go on. 'My grand-uncle', he said, 'was a blacksmith, and I am sorry to say, for family reasons, a very poor blacksmith, too. Once on a time, however, he got a fine piece of steel and said to himself, I will make a broad-axe out of this. So he put it in the fire and heated it, and took it out and hammered and hammered and hammered on it, but all in vain; it would not make an axe. Then he said, 'Well, I'll make a hatchet of it at any rate'; so he put it in the fire and heated it again and hammered and hammered, and hammered, but still all in vain; he couldn't make even a hatchet of it; and then,' said Mr. Beecher, 'my great-uncle got mad and seizing the red hot steel in his tongs he plunged it into a tub of water and exclaimed, 'Well, there is one thing I can do with it: I can make a plaguey good hiss.'" The audience saw the point and with a round of applause and roar of laughter, allowed him to pour into their ears one of the strongest anti-slavery speeches they had ever heard, conquered and won over as no denunciation or reason could have made them, by his good-natured tact."

WE are sorry that it is so hard to tempt our Minneapolis associate into our columns. When we can do no better we are glad to catch him on the wing. A local paper thus reports a fragment of a sermon on the "Blessedness of Breathing"; which he described as "burning out our substance and ourselves to produce warmth and work. Breathing is what most lifts the animal above the vegetable kingdom, and the higher animals above the lower. The tree only selfishly accumulates and stands still; the animal breathes and burns out his accumulations, and moves. The poorly-breathing alligator is cold-blooded, and dozes all day on the bank as if dead; but the swiftly-breathing bird becomes warm and so active that he takes a tour of a Minnesota county in the summer morning and spends his winters in Florida like a gentleman. So in all fields, not only physical but spiritual, higher life comes from burning out. Morality advances by consuming itself, just as a breathing animal does; and how many old moral standards and sentiments have had to be destroyed before the world could advance from savages making meals of each other to society giving meals to the unfortunate. So religion advances by breathing and consuming its old tissue;—and how many ideas of religious duty and of deity have had to vanish in smoke and ashes since Samuel ordered innocent women and children to be slain in the service of God? And warmth of heart and high religious life comes to-day only from burning. Christendom keeps the memory of a man who was ready to consume himself to warm the world. And whatever critics may think about the real facts of Jesus's life, Christendom keeps the memory of an ideal of love and self-sacrifice, which has been accepted by the civilized world as the highest and divinest ideal to follow. And such it is. Nothing else in the

world is so noble as a generous deed; nothing else so divine as a life of self-sacrifice. Nothing so warms and consecrates us as to breathe deeply of the divine spirit of love and let it burn out our substance and our selfishness and ourselves in acts of helpfulness to others."

The Cincinnati Resolution—Was it Uncongregational.

If there be one thing which all Unitarians, from the beginning almost to the present day, have asserted with repeated affirmation and enthusiasm, it is that they are a church without a binding "creed". The Cincinnati resolution simply said that for the thousandth time,—“The Western Unitarian Conference conditions its fellowship on no dogmatic tests.” It follows then—it is no separate and independent affirmation, but it *follows*—that Unitarians, and of course the Western churches as a part of the body, and the Western Conference speaking collectively for that part, *do* “welcome all who wish to join them to help establish truth and righteousness and love in the world”. If Unitarians have any welcome at all to offer, and it is not based on intellectual assent to doctrine, what *can* it be based on save the spirit of truthfulness and right and love?

But this position has been attacked on two sides. First by a credal party—the party whose insistence at last brought the Cincinnati resolution into being as reply to their demand. This party—be it always remembered, we believe in their honor while they say it—says that it does not *mean* a “creed”: it only wants the Conference to declare that Unitarianism “stands for” Theism and Christianity. But when they show what they *do* mean by calling these intellectual beliefs “essential” to Unitarianism; when they point to the open door and say publicly to ministers, Unless you teach them, your work ought not be named “Unitarian”; when they say of the Conference, “It voted down every resolution to describe its basis or purpose to be Christian or even Theistic: after this action the Conference had *no right to call itself Unitarian*” (the italics theirs); when some of them call our Cincinnati words an “atheistic resolution”; when they start a vigorous propaganda by paper, magazine, pamphlets and bands of printing ministers, to break up the Western Conference and split the churches that support it; and when, as condition of ceasing from their attacks, they offer the Conference the alternative, Either say those doctrinal words or surrender all executive functions,—in shorter phrase, the alternative of *shibboleth* or *suicide*; and when they do all this against brethren who, as they know well, are spending their lives preaching, worshiping, writing out, and trying to live out the faith of “Theism” and the ideals of “Christianity”, but who do *not* hold and therefore will not say that these beliefs and terms are “essential” to the Unitarian name and fellowship,—we say, when they show in all these ways what they *do* mean, that meaning comes so near to being “creed” that we feel no sense of injustice in describing them roundly as the “credal party”. If, as is claimed, “many Unitarian ministers give their cordial approval” to this sort of thing, then the more need for other Unitarians to give it a frank name and stand openly against it.

The Cincinnati resolution has also been objected to in behalf of a very different interest,—an anxious “Congregationalism”. It is said to be “absolutely contrary to Congregational polity”. A warning to this effect was sent forth last fall by Mr. Crooker of Madison. His pamphlet sketches the sturdy congregational liberty of the early Massachusetts churches,—that liberty untrammelled by presbyter, bishop, synod or liturgy,* in virtue of which the Calvinistic meeting-houses of the fathers gradually became the Unitarian meeting-houses of the children. It then describes the Conferences, purely consultative, not judicial, of these early churches,—reaching the conclusion, “No such thing as congregational statute-law is, in the nature of the case, possible.” Then, more specifically summing up the functions of a Congrega-

tional Conference and applying them to the Cincinnati case, the pamphlet says:

“Such a Conference has no right to formulate a creed; much less to decide authoritatively what the religious opinions of any particular church shall be. *It may report what views are taught*; it may advise a church respecting the soundness or unsoundness of its pastor [!] but it has no right to declare what its beliefs ought to be. And in describing at any time the common beliefs and purposes of those churches, it must be careful not to coerce any particular church, and also not to take positions that shall in any way discourage freedom and growth.” * * * “*It may extend the fellowship of the associated churches to a church applying for it*, but this must be done according to the principles and spirit of those associated churches. As such a Conference is not an independent ecclesiastical body, but the creature and servant of certain independent churches, it follows that it no more has a fellowship of its own to dispense than a pulpit of its own to fill. It has no power to legislate about fellowship, * * * no authority to make for itself a basis of fellowship”; * * * and “no position of its own to describe.” * * * “Unitarianism cannot be made this or that by any action of that Conference respecting a ‘basis’ of fellowship. * * * Whatever resolution respecting a ‘basis’ of fellowship that Conference may adopt, each church will determine its own fellowship, and that is the only Unitarian fellowship there is in the west. The fellowship of these local churches makes that Conference, and the creature cannot dictate to its creator.”

To which we reply,—All true, and well stated; but who supposes it is *not* true? Who supposes that the Conference has a fellowship, a basis, a position of its own as distinct from that of the individual churches which compose it? Who dreams that it can legislate about their fellowship? Who imagines that Unitarianism can be changed by Conference vote? Not we, at least. And what connection has all this with the opinion that the Cincinnati resolution was “absolutely contrary to congregational polity”? It may be contrary,—we will try to see if it be,—but if it be, then from something careless and coercive in its phrasing, and *not* because it is a resolution about fellowship. Mr. Crooker misses the mark all through his argument by forgetting the *declaratory* function of a Conference. He only forgets it, since in the sentences above, which we have put into italics, he expressly remembers and allows it: “the Conference may report what views are taught” by the churches,—“the Conference may extend the fellowship of the associated churches to a church applying for it.” What more do we need than that to justify the Cincinnati resolution, provided it report the churches truly as to fellowship, and also to justify that twin resolution about the doctrines commonly believed among us, which was at Cincinnati rejected? If he stand by these, his words,—and surely he is right in them,—why should he drive so hard at the expressions “its basis”, “its position”, “its fellowship”? Nothing more is meant—except as he reads meaning in—than the position, basis, fellowship of the local churches uniting in the Conference and collectively declaring themselves through its voice; doing just what he says they may do. “After talking about what *it* represents”, the next step will be to dictate to churches respecting their own affairs”: what justifies that inference, when he allows that “*it* may report”, etc.? Our “it” and his “it” are the same. Poor little “it”! the Western Conference *knows* that it has no head of its own,—that its brains are all in the separate churches; no heart of its own,—that its love is all there in the churches; and as to “position” and “basis”, that it has no more standing-power, nothing more to stand on, than a cherub!

Nevertheless a Congregational Conference has functions which no single church has, just because it is not a single church, but a body of churches. Using the long words, it has no *legislative* and no *judicial* functions; it had better rarely allow itself *advisory* functions towards its constituent members; but it has ample *declaratory* and, parallel with these, *executive* functions; and, of course, it has *consultative* functions. As to the “declaratory” power, that is largely what a Conference is *for*,—to voice the common mind of the churches composing it, in regard to spirit, aims, teachings, fellowship,—thereby to get inspiration and the sense of comradeship inside the circle, and to exert influence for good outside. And whatever it may *say* in common, it may *do* in common by agents and otherwise; whatever it may do, it may say. And what it may say and do in the *concrete*, it

* Trammelled, however, by their own church-state which, in lieu of presbytery, etc., exercised ecclesiastical discipline: witness Roger Williams, Anne Hutchinson, Pynchon, the Quakers.

may say and do in the *general*: for instance, it may not only "extend the fellowship of the associated churches to a church applying for it", but it may formulate and announce the principle or terms on which it acts in so doing. Surely we must guard our congregationalism jealously, whenever men invade it; but we must not make our fort our prison, cutting ourselves off in the name of liberty from liberty and influence. There *is* such a thing as imprisoning ourselves in congregationalism: have, or have not, we Unitarians long done that very thing? There seem to be persons who really think that creedlessness, asserted by a Conference, thereby becomes a creed; that it binds us to declare together, We are free; that it would be *uncongregational* to say in chorus, We are congregationalists! We may simply confer, but to summarize results of conference in resolutions is to endanger local liberties. The position refutes itself. It would render impossible any associated expression of opinion on the part of Unitarians, and *a fortiori* any associated action; for if a Conference may not *speak* its common thought about theological beliefs and moral aims, it is still less legitimate for such a Conference to *act* out its thought through agents and publications in missionary ways. And why should this principle of illegitimacy end with our General Western Conference? It would apply as well to the State Conferences, and silence and kill them, too. Nay, why should this principle arbitrarily end on the outside edge of a congregation, instead of going on to apply *within* the congregation, resolving it into individuals and rendering even congregational opinion and action impossible? The position, stated out full length, refutes itself.

We are past this whole stage of individualism in our Unitarian church and Conference life. We are all confessedly engaged on measures of organization and extension of influence. We are trying to find out more efficient ways of making known the ideas and the ideals that we hold in common. *Our problem is to guard our congregational and individual liberty,—and at the same time to get choral power.* The ideal relation of Conference to congregation is not attained by making the Conference a *mute*. Rather we should learn to employ its voice as we never yet have dared to do.

But *carefully*. Mr. Crooker is right: "In describing at any time the common beliefs and purposes of those churches, such a Conference must be careful not to coerce any particular church, and also not to take positions that shall in any way discourage freedom and growth." That warning can not be too strongly emphasized. For instance, the National Conference in 1870 formulated and announced its terms of fellowship by Article IX. of its Constitution:

"Reaffirming our allegiance to the gospel of Jesus Christ, and desiring to secure the largest unity of the spirit and the widest practical co-operation, we invite to our fellowship all who wish to be followers of Christ."

That was both credal and uncongregational. Credal, because it replaced a previous Art. IX. passed two years before, in 1868, which read:

"To secure the largest unity of the spirit and the widest practical co-operation, it is hereby understood that all declarations by this Conference, including the Preamble and Constitution, are expressions only of its majority, committing in no degree those who object to them, and dependent wholly for their effect upon the consent they command on their own merits from the churches here represented or belonging within the circle of our fellowship."

Of course, to deliberately rescind that, against protest, and insert in its place "allegiance to the gospel of Jesus Christ", etc., meant "creed". And it was uncongregational, not because it stated terms of fellowship, but because the specific terms laid down coerced, and with knowledge aforethought coerced, the congregations that did not require those "Christ" terms as condition of their individual fellowship. Twelve years later, in 1882, the Conference returned, clumsily, to an uncredal and congregational position by adding to its second Art. IX. an Art. X., which reads:

"While we believe that the Preamble and Articles of our Constitution fairly represent the opinions of the majority of our churches, yet we wish distinctly to put on record our declaration that they are no authoritative test of Unitarianism, and are not intended to exclude

from our fellowship any who, while differing from us in belief, are in general sympathy with our purposes and practical aims."

That is the old rescinded Art. IX. brought home again. Sometime our National Conference will reach a faith and courage large enough to take in hand its patched Constitution and make it over into an impressive charter of Religion, Liberty and Faith. The story illustrates the need of Mr. Crooker's warning.

And now to return to the Cincinnati resolution: "Resolved, that the Western Unitarian Conference conditions its fellowship on no dogmatic tests, but welcomes all who wish to join it to help establish truth and righteousness and love in the world." It was passed after long debates by a large majority, 34 to 10. Do its terms violate "Congregationalism?" (1) By the "it"-ness of it? No; so far as that is concerned, they are the usual terms employed in any Conference resolution, and mean simply that the churches, speaking through their Conference voice, "condition", etc. (2) By its being a resolution concerning fellowship? No, that does not make it uncongregational, if what is said above be sound. (3) Then is it made uncongregational by the *specific terms* in which it tries to formulate the churches' fellowship? The writer—and he was the one who offered the Cincinnati resolution—frankly owns that now it seems to him too roundly put; that it probably does at present fail to represent all our congregations; and as that fact is not allowed for in its wording, to the extent by which it fails it is too coercive. We gladly add that, if it be not Mr. Crooker's argument, it is, in part, by thinking over his pamphlet that we have come to see this. It may be called coercive, not by exacting dogma, but by exacting none, when some would fain exact; coercive by seeming to require freedom, for which not all are ready yet.

Not that it is more coercive than any ordinary majority vote; but this is a matter for the most careful justice. And we must say again, that the resolution, just as it is worded, seems to us the simple affirmation of creedlessness which all Unitarians from the beginning have asserted with enthusiasm,—*that affirmation, turned boldly inside out, so that we and all the world may see just what it means*; and we believe that all Unitarians will yet have the full courage of their faith to say exactly this. But it has grown very plain this year that *not* all Unitarians, and not all those who have been in the Western Conference, do *mean* their creedlessness. That the large majority within the Western Conference mean it, is quite sure; but the faith-full and noble resolution, in order to be "congregational", ought to have been framed as simply the words of the majority. It doubtless would have been, had any one at Cincinnati thought of the suggestion. And if it ought to have been framed so then, it ought to be framed so now and at once,—that our Western Conference may not consciously stand one moment in the attitude in which the National Conference stood between 1870 and 1882. The change weakens the resolution, of course, takes out the full ring of it; but in the long run exactest justice always makes for strength. We Unitarians will yet pass that resolution *with one heart and voice*, making it thereby "congregational"; and in that day of jubilee we shall pronounce it with a full consciousness of meaning and of gladness in the meaning that few feel yet. Meanwhile that a large majority has a right to pass such a resolution, if explicit to claim it as only *their* position, coercing none, is certain. The Conference need not wait for the last reluctant voice before it begins to utter welcome to "all who wish to join it to help establish truth and righteousness and love in the world".

Therefore we would suggest that, at the next May meeting of our Western Conference, the resolution passed at Cincinnati be reconsidered and again submitted, this time *under such a preamble as will make it only the thought of the majority, binding none, and always open to revision.*

In next week's paper the other resolution, we offered at Cincinnati in immediate connection with the one then passed, will be spoken of,—the rejected resolution concerning a declaration of the doctrines commonly believed among us. That, too, we earnestly trust, may at our coming meeting receive at least the thoughtful consideration for which last year we had no time, not so much as one moment. W. C. G.

CONTRIBUTED AND SELECTED.

Aspiration.

Written for the dedication of Unity Church, Camden, N. J., March 16th, 1887.

Wrapt in the slumberous fastness of the night,
We search for thee whose sacred stream is Truth;
We follow near the buoyant dream of youth,
And would have patience for the growing light.

While men may suffer with a nameless pain,
And hearts are troubled, and the dark is here,
We pillow Trust upon the morning's cheer
Which makes the hilltops ruddy from the plain.

In lands of love, kissed by the tender sea,
Thy spirit broods, through peace and through distress,
Till men uplift weak men in tenderness
To sweeter days which gather close with thee.

Out of the past, in countless deeds fulfilled,
Born of a hope that knew not all thy fire,
There came unseen to earth a wisdom higher,
And prophet-souls did know thee and were thrilled.

Thy music sought them in the halls of old,
Thy guests were fewer but their hearts were strong,
And days were years, and years then grew more long,
And morning came upon the human fold:

The keener morning! Men were children now
To live new dreams, to fix upon the skies,
Full-orbed in glory, worlds for eager eyes
Which see in beauty the celestial glow!

Unfathomed Presence! Thou whose latest day
Is new to virtue; 'tis of thee we ask
Such ardent strength to meet each fateful task
As made our fathers glorious on their way!

HORACE L. TRAUBEL.

Is Unitarianism Adapted to the Masses?

The heresy implied in this question is widespread. The feeling that our gospel is for the few, hampers all our missionary work. Who are the masses? Do we mean the unlettered people who are doing the world's rough work? The overburdened men and women whose bodies are deformed by toil, and minds dwarfed by disuse? Are these the masses? The great unschooled, unwashed majority with sleeping consciences wandering in darkness? If these starving souls are vaguely reaching after something, they know not what, have we no food? If for all these "weary and heavy laden", Unitarianism has no rest, then so much the worse for Unitarianism. If ours is a philosophy for the cultured few, if we have to offer a rose-colored bed of ease for dilettantes in religion, if, instead of food for the hungry, we have only delicacies for epicures, then our end is at hand. Is our message so abstruse only the wise can comprehend it? Must it exclude all who are not familiar with the technicalities of science? There were never heresy so benumbing as this, that denies at once the divine in humanity and the power of God's truth.

The masses you will not trust may not know the latest discoveries of science. They have not read Spencer nor Abbot, but they have looked through nature up to nature's God, and will be glad for any revelation science has to make, and be careful how you dilute the truth for them. This weather-

beaten man whose hands are so deformed by toil he can hardly turn the leaves of the book you read so glibly, has been thinking while you were reading, and although his data may be more limited than yours, it is life, not books, from which he has taken his facts, and his conclusions are vital ones. More than this, these hearts have known sorrow; these consciences have known remorse. When shall we learn that "We have all one human heart by which we live," and that the real needs of one class are the needs of all. I cannot believe with Mr. Brown that, "For a certain portion of the unchurched in this country, our form of faith is undoubtedly too simple and too much lacking in purely emotional power." Surely no form of faith ought to have the emotional power our sublime hopes can give.

Our simple message is intended for the weakest, most despondent children of the All-Father. I wonder not that they who believe in man's total depravity and fall, his everlasting condemnation, should hesitate to approach the lowest prodigal; but for us with our faith in man, with our message of hope and good cheer, where can we hesitate? Into the lowest hell of remorse we may go to cry, "Look up, you are God's child; there is hope, there is help for you."

Into the darkest night of sorrow we may take the light,

"God's in his heaven,
All's right with the world."

Alas, how sad, if by our stammering we fail to deliver the message for which the weary "masses" are waiting! If it fail to reach them let us blame neither the message nor the people, but our bungling delivery. "How did you like that sermon?" was asked a farmer of one of our church-door pulpit tracts. "Wall, the fodder was a leetle too high in the rack." Let us lower the rack, brethren, before we condemn the fodder.

ELIZA T. WILKES.

The Leadership of Jesus.

FROM A SERMON PREACHED AT ROCK RAPIDS, BY S. S. HUNTING.

What are the elements of character which constitute good leadership? This depends on the nature of the leadership, whether it is that of a general, a statesman, a poet, a philosopher, or religious leadership. What of the leadership of Jesus? Mohammed was a religious leader, so was Peter the Hermit. Both were enthusiasts of the superstitious order. At the opening of the Christian era the expectation of the Messiah among the Jews led them to hail any person who would lead them, as the one who would redeem Israel from Roman despotism.

The common people heard Jesus gladly. Was it from what he said? Was it how he said it? Was it not his personality which swayed their wills? When he spoke there was power in his speech. When questioned by his opponents he so answered that they ceased to question because unable to wrestle with his answers.

There are and ever have been Seers of a spiritual order whose visions are clear where others cannot see. While others are led by their senses, they see the realities of things. Such leaders are not understood in their day. Jewish history did not deign to give Jesus a passing notice, even the paragraph in Josephus being an interpolation; while Luther, dogmatic and controversial, made the history of his day. But Jesus was his master. Bonaparte ruled by sheer force of character by making his word despotic law, which was obeyed as the decree of fate, but heroes like him have a short career, their fame is bounded by a century and their worshipers belong to one nation. Not so with those who teach the world wisdom or reveal the secret laws of the better life. The disciples of the Grecian Sage are found among all people, and his fame is destined to be immortal on the earth. The spirits of the great and good command our hearts after they have gone; though dead they yet speak.

The religious leader fathoms deep after deep in the human spirit and reveals man to himself, because he is himself a man of like passions. Every great religion of the world has had

a representative Son of Man who stands in the human forest like the mammoth trees of California among the small ones by their side. Great minds with love and thought in equipoise, having a fullness of life to impart to others, are as natural as the great trees, whose shade is a shield from the heat. It is reasonable to expect exceptional greatness in moral teachers as in other departments of life, and history confirms the reasonableness of the expectation. All must acknowledge that Jesus of Nazareth has been to the world such an exceptional leader. The Christ ideal has possession of Christendom. Beginning with the last half of the second Christian century, Gnostic speculations made a demi-god of the Christ, and the man Jesus Christ of St. Paul was eclipsed and buried, except to the few heretical sects who always clung to the Jesus of the Gospels. To such in these days Jesus is the grand man of Hebrew history and the perfect fruit of the religion of his nation. His life and teachings are a perpetual testimony to those spiritual qualities which are the sum and substance of true manhood and pure womanhood. His life is useful and appreciable only so far as it is rooted in the experiences common to all mankind, but as the God of Gnostic speculations he is only a useless idol.

Christendom is finding the real Jesus of Nazareth just as fast as it is rejecting the dogma that he was a God in some way subordinate or equal to the Father. So far as our ideal of that Father is love, Jesus had divine qualities of character; so have those who are like him; for, said Paul, "As many are led by the spirit of God, they are sons of God. If sons, then heirs of God, and joint heirs of Christ", and suffering as he suffered they are glorified with him.

The originality of Jesus is like that we find in nature on every June day. To have originality is to live near the sources of life and drink from its fountains of experience. In the records of all religions, we find that minds lifted to the same moral heights have taught the same essential views of moral truths.

That poet inspired by the life he finds in nature and in the human spirit, inspires us the most. Who can ever tire of reading that poem by Whittier on the "Goodness of God"? Jesus saw the same goodness in the flowers and the phenomena of nature. Jesus saw by the same faculties with which we see, only he was original in his perceptions like a true scientist, like a real poet. He came to man as he is and was, hence his words had life in them. Tempted like all others, he knew how to help his fellows. Touching the inner consciousness of man, and appealing to his nobler aspirations, he therein showed that he drank from original fountains.

In every child there is something that relates him to the Eternal Life of this universe. Reason in every person is the incarnate word, and it was no exception in Jesus, except in degree, and in the measure of its power.

The poet is not only in sympathy with his subject, but his mind moves in the rhythm of spiritual law, and he sees what no other sees in a less exalted state of imagination and emotion.

Thus Jesus leads the moral teachers of the ages, and while he originated no special precept, he put a new life into the old and gave a new view of worship. He taught mind-worship in opposition to body-worship, which is made by the postures of the body. He taught the living of truth in opposition to a form of worship. His life was set to a human scale, and we interpret it by other noble lives, as we interpret all music by one musical scale.

That we may appreciate the teachings of Jesus, we must live as he lived, trust as he trusted, act as he acted. We must live near realities that we may know the truth and be made free by it. We must have an ideal by which to mold our actual lives.

In their zeal for the fictitious Christ of the creeds, persons dispute about the supernatural, as the soldiers contended over the seamless garment of Jesus, greedy for their share of the plunder, while Jesus is crucified between their bigotry and superstition,—the two malefactors.

One of the durable qualities of a leader is fidelity, a char-

acteristic which Jesus always possessed, being true to God and truth itself, even unto death.

If we carefully study the recorded career of Jesus, we will find that he was full of the love of truth, hence the teaching that the spirit of truth went out from him. If the church had kept to this beautiful idea instead of inventing the "Holy Ghost" of theology, people would be much more readily attracted to religion. The marvelous power which Jesus had over the honest-minded people is accounted for by his perfect sincerity and truthfulness which the humble could appreciate; hence the "common people heard him gladly".

The hope and trust which Jesus mingled with all his teachings must have had a peculiar inspiring power over the minds of those persons who were bearing the yoke put on them by a Pharisaical religion, just such a yoke as thousands of Christians are bearing to-day.

With all these and other characteristic qualities, we hold Jesus as our leader. With all his personal authority he did not oppress the conscience of his hearers, but told them to judge of themselves what is right. They were asked to test the truth of his word by doing the will of God—what a contrast with dogmatic preachers. "Truth for authority, not authority for truth", is a motto which Lucretia Mott drew out of the life of Jesus.

How can we gain an appreciation of the leader? Only by fidelity as he was faithful. Do we think we will be saved from our sins by trusting in his death? What greater delusion could possess the mind?

Said Mr. Emerson: "It is curious that we believe as deep as we live." This is what we read between the lines of the story of Jesus, when we see how he subsoiled human character and life, tracing all virtue to its roots in the motives of persons.

Jesus fathomed the life of the people of his day and was competent to answer the sharpest of the Rabbis. When the Roman coin was shown him and he was asked if it was lawful to pay tribute to Cæsar, what was the reply which involved a principle and a rule? "Render unto Cæsar what is Cæsar's, but unto God what is God's." Was there anything more to be said? As the words of a man they penetrate to the core of the subject.

What was the greatest assumption which Jesus made? It was that of the office of a prophet. In Luke, fourth chapter, it is reported that he preached in the synagogue of Nazareth and took the text, "The spirit of the Lord is upon me, for he hath anointed me." That was his christening. The spirit of God stirred in his spirit, giving an "enthusiasm for humanity." This is the Christ in whom we believe. For what was he christened? Hear him. To preach glad tidings to the poor—to bind up the broken hearted—to proclaim liberty to the captive, to open prison doors, to proclaim the year of jubilee for all the enslaved by every kind of slavery and of every nation. This is the Christ who was expunged from the creed of the church of the fourth century of the Christian era, and a monster of Grecian speculation was put in his place. Away with it all, and give us as our leader the Jesus of prophetic christening.

Must the Church be Protected?

IF SO, WHAT IS IT FOR?

Is it not a superfluous apprehension,—this apparent tendency to suppose that the average human mind does not know when it is in the wrong place, and in due time voluntarily withdraw itself? A clause in an editorial of UNITY's last issue, entitled "Dissent without Disfellowship", would so imply. A church stultifies itself by welcoming everyone who wants to stay. It is plain that one of two inferences must be drawn from such a statement. Either the person who wishes to stay in a church where he is considered out of place is one who has no moral character and cannot judge for himself, or the church which would wish to take measures to keep such an one out against his will, is, itself, of an unwarrantably *frail* moral character,

and does not *dare* to let him stay. Upon comparing these two inferences thoughtfully the average experience would be compelled to say that the former occurs more rarely than the latter,—a sorry confession to be made. What! a live, active church society, whose purposes are abundantly expressed, and with a strong current of human and divine fellowship, make objections to bearing upon its surface any craft that may seek to venture? If the craft is not endangered what else can be? If snags or shallow places exist to cause disaster, buoys are afloat, so that whatever intrusts itself to the current may be protected. But to fear to admit any who want to come and stay, not only implies that people have no minds of their own, but also seems an unwitting admission that the *people* are the current, and the *church* the craft to be protected. Then let the churches deepen and broaden their current, rather than make it narrower; dredge out the shallow places, remove the snags rather than multiply them. A church aims to stand primarily for the purpose of leading human beings toward a purer, more spiritual standard of life; not from shutting them away from such help as they can find. If, then, it has not a sufficient resolute spiritual life of its own to stand the test of a few temporary dissenters within its borders until they drop off voluntarily or are “converted”, it *is* stultified indeed. * *

Life's Gift.

My youthful years had passed,
With their lessons of joy and pain,
That slowly taught me to value life's gold
And to know it from glitter vain.

When Life one day said to me,
“Here's a treasure I sometimes give
To those who have learned my meaning deep,
To those who have learned to live:

“A casket that holds true love,
And pleasures that heart-ward tend.”
My heart was glad, for life had given
The beautiful gift of—a friend.

JUNIATA STAFFORD.

With an Eye to Perfection.

The advice of Lessing to a young brother artist was: “not to begin by painting twenty pictures, lest he should reduplicate and confirm his own faulty method; but to paint one picture twenty times, with an eye to perfection.” Might not this principle be somewhat applied by the writers of sermons? Instead of delivering time after time the same old manuscript, the preacher would do well, if he could, to write it anew every time he preaches it, so that the sermon may never become an old one, but may grow ever greater and better, in style, in substance, in freshness, in adaptation to new circumstances and needs.

But the proper growth or perfecting of a sermon does not imply increase of quantity, or length; but often condensation and curtailment. The true sermonizer, however, does not make his sermons short just simply in order to save time and labor. In fact, it requires more time and labor to write a short *good* sermon than a “good *long*” one.

Not always do readers or hearers realize the amount of scrupulous care and toil represented in the productions of the best authors and preachers. Yet the workman of true conscience is bound, all the same, to put in his utmost and best work. The case of the historian Gibbon presents a suggestive example. He first contemplated writing the “Decline and Fall” in the year 1764, and wrote the last lines of it in 1787, twenty-three years afterwards. After working at it seven years, he was tempted to cast the work aside; but fortunately for the world he persevered. And he thus describes his painstaking process: “Many experiments were made before I could hit

the middle tone between a dull chronicle and a rhetorical declamation. Three times did I compose the first chapter, and twice the second and third, before I was tolerably satisfied with their effect. In the remainder of the way I advanced with a more equal and easy pace; but the fifteenth and sixteenth chapters have been reduced by three successive revisals from a large volume to their present size; and they might still be compressed without any loss of facts or sentiments.”

So of many a sermon; it “might still be compressed without loss of truth or sentiment”. Among the preacher's desirable arts, the often difficult art of compression is not the least important one to be studied and habitually attempted.

J. F.

Perseverance.

“Yea! though Thou slay me, still will I trust in Thee.”

To human eyes the path I tread is lonely;
Thorns choke the way, I pass with bleeding feet.
Yet I, who see the goal, cry, Lord, if only
I may press on, I still will name it sweet.

For high endeavor blesses all the doing,
Though men may scoff and women do me wrong;
O, none the less will I, Heaven's mercy sueing,
Strive still to join the ancient Prophet's song.

What tho' the sun rain down his fiery lances,
Or icy winds scourge me with whips of steel,
If but my soul a vision of Heaven entrances
And round my stony pillow angels kneel.

In burning noon if ofttimes I would linger
Beneath the palms that nurse some desert spring,
Stern duty points the way with warning finger,
I faint, hope fans me with her snowy wing.

I will go on, though danger be about me
And clang of arms, and tramp of charging steed;
No foe shall daunt, within me or without me,
If I but follow where my Captain lead.

MARTHA S. KIRBY.

THE STUDY TABLE.

The Golden Justice. By William Henry Bishop. Boston: Houghton, Mifflin & Co.

It is so much the fashion for our story-tellers to lay the scene of their narratives in the languid air of eastern cities, to concern themselves chiefly with the struggle between “new riches” and “blue blood”, or to dissect some other phase of the hydra-headed tyrant Society, that to take up a book which savors nothing of these is a delightful surprise. The cool breezes and clear atmosphere of our own “inland sea” are decidedly invigorating in story, whatever different tale neuralgic nerves and tender throats may tell in actual existence.

Mr. Bishop's new book brings before us with clear and graphic touches the town of Keewaydin, on the shore of Lake Michigan, which may be easily recognized by those familiar with the “Cream City”. The book opens with the story of the “Golden Justice”. David Lane, merchant, prosperous, popular, choleric and proud, betrayed by momentary passion into a deed which bears fatal consequences, and prevented by the universal incredulity from making open reparation, places a record of the circumstances and a confession of his share in the accident among the papers confided to the uncertain custody of a golden figure of Justice on the dome of the City Hall. This beginning prepares one to expect a powerful delineation of character, but the progress of the story is, unfortunately, tame, being an account of the chance arrival and sojourn in Keewaydin of a Mr. Paul Barclay, whose father was killed in the accident referred to. David Lane's daughter, married, but separated from her husband, is living with her father, and the history of her slow relenting toward Barclay, whom she had known abroad, is given at length. David

Lane, stung by remorse, at first tries to prevent the attachment between the two, but during a severe storm the Golden Justice falls, scattering its contents, the momentous confession, of course, coming direct to Barclay. There is a general explanation and forgiving. The inconvenient husband kindly betakes himself to another life, and "all is merry as a marriage bell".

So much for plot, which is singular enough, yet somehow fails to make due impression. The treatment is rather disappointing. Here a description and there a touch of characterization of unusual power, and the rest mere shadowy outline. The best chapters are the first, already mentioned; the fifth, which gives a glimpse of a rich and hitherto unworked mine in the unfamiliar types and old-world quaintness to be found among the Polish element in our large cities; and the fifteenth, describing David Lane's midnight attempt to climb the City Hall dome in the windy darkness, in the hope of abstracting from the base of the statue the record of his crime. The latter chapter is particularly strong.

Mr. Bishop does not seem to be always aware where his best work is done. Had he kept to the chord first struck he might have given us in David Lane something to equal the finest character studies lately presented to the reading public. It might be that the rare character of a man with a conscience would be more inspiring than the minute analysis of Mrs. Varemberg's scruples, which occupies so large a part of the book. Certainly, in the latter field, Mr. Bishop does not manifest the power and skill which his readers have a right to expect from his pen.

Agatha and the Shadow. A novel. Boston: Roberts Brothers. Chicago: S. A. Maxwell & Co. \$1.50.

This book is full of quaint life and strong personality. Among the fervent exile Puritans of the seventeenth century, we become acquainted with fine nobility of character side by side with inevitable human weakness; "Agatha" is not unlike Hawthorne's "Scarlet Letter", possessing much of its sympathetic power, as in the frenzied attack upon Bernard Anselm in the public square of Leyden by the Jewess Leah,—through all of which "Bernard stood with folded arms, quietly"; and in a subsequent chapter the portrayal of the humiliating public punishment endured by Rachel. Historic characters and situations are used which are accurate and well sustained. But the character of Agatha is in every degree admirable; and there exists between her and the ocean a tie known only to those higher natures which contain a reverberating chord, conversant indeed with the whole heart of Nature. It is elevating to meet, among the characters too many books contain, one whose life is so full of perfect beauty and purity.

S. E. E.

Nuttall's Standard Dictionary of the English Language. Revised, Extended, and Improved throughout by the Rev. James Wood, author of "Stories from Greek Mythology". London and New York: F. Warne & Co. Price \$1.50.

This dictionary, which first appeared in 1870, is based upon the works of Johnson, Webster, Worcester, Latham, Goodrich, Walker, Craig, Richardson, Ogilvie and others, and embraces, besides the indispensable features of those works, an etymological section, a list of new words brought up to date (1886) and a list of foreign and classical phrases recently imported into the English language; also a considerable addition to the original list of scientific names, including classical names with their accentuation, and geographical names with their pronunciation. Those who have reviewed the earlier edition need not be assured of the clearness and fullness of the definitions. We know of no dictionary of its price which is more satisfactory in these respects. With all the other concomitants of the modern dictionary, and printed on new and fairly large type, it should not fail of general patronage.

E. R. C.

Romanism; or, Danger Ahead. The Reason Why a Good Roman Catholic Cannot be a Good Citizen of this Republic. By A. J. Grover. Chicago: Published by the Author.

We are free to say that we do not like Mr. Grover's little book; for, while there is unfortunately very much truth in what he says, his manner of saying it is coarse and

heated. We are sorry for this, for we have no sympathy whatever with the doctrines of Romanism touching the relations of church and state, and we look with concern upon the increasing efforts of Romish priests to obtain control of American politics. We do not see how such pamphlets as this which Mr. Grover has written can do any good. If the author of "Romanism" will take the trouble to read a few pages of Bishop Spalding's "History of the Protestant Reformation", he may learn with what finished politeness the Romish pot may call the Protestant kettle black. A modicum of Bishop Spalding's scholarly finesse might make Mr. Grover's pamphlet fit to be read in the family.

C. D.

The Library Magazine. John B. Alden, Publisher. New York: 393 Pearl street.

This magazine is published either as a semi-weekly or monthly. The semi-weekly issue contains 22 pages; the monthly numbers average over 190 pages, in which form they have a neat cover—first issue of the monthly, March 1st. The aggregate number of pages of reading matter given in twelve months is 2,288. Price of either semi-weekly or monthly, \$1.00 a year. The publisher declares that he means to deserve half a million subscribers. This magazine, like the *Living Age*, the *Eclectic* and others, gathers its reading principally from foreign publications. As a specimen of its contents we give the following titles: "Hill-Digging and Magic", "University Education in the United States", Gladstone's "Locksley Hall and the Jubilee" and "Rural Life in Russia".

THE HOME.

Cloud Land.

While threading this vale in a pensive mood,
Peering about for ambrosial food,
My ear caught the sound of a gentle neigh
Like a breath from the winged horse, gone astray.

Stretching my hand to the fiery steed,
He tried to respond to the kindly deed,
For he dropped his haughty head on my breast,
In his dumb way begging to be caressed.

I called him my sweetheart, I called him my friend,
Till his wild eyes softened and seemed to blend
With the dazzling light that about him played,
And his glorious birthright thus betrayed—

"Pegasus, my Pegasus, mount with me
Aloft to the shimmering, starry sea."
I flung myself on his quivering neck,
And we buried ourselves in the misty fleck

Of unbroken sunbeams of burnished gold,
And diaphanous pearls of wealth untold,
Floating round and about us everywhere,
And brightly radiating thro' the air,

Making shad'wy castles, and mystic curls
Of weird little ghosts of boys and girls;—
Nothing substantial above, or below,
My horse was plunging about in the snow.

Not a sound to be heard in this strange place;
Everything melted away into space;
Even the jewels, so lustrous and clear,
Dissolved themselves quickly into a tear.

Pegasus' mane congealed as he flew.
And I felt a frost stain over me, too;
The clouds dropped icicles one by one—
(Knowing my race to be nearly run).

I grasped at the nearest, spun myself round,
Then straightway fell headlong down to the ground;
Now groaning and humbled, and full of pain,
I never want to see Cloud Land again.

J. M. F.

UNITY.

EDITORS:

JENKIN LLOYD JONES,
J. V. BLAKE, J. C. LEARNED,
W. C. GANNETT, H. M. SIMMONS,
F. L. HOSMER, DAVID UTTER.

CHARLES H. KERR & CO., PUBLISHERS,
175 DEARBORN STREET, CHICAGO.

Weekly: \$1.50 per annum.

The date on the address label of every subscriber indicates the time to which the subscription is paid. Remittances are acknowledged by changing this date. No written receipts are sent unless requested. No paper discontinued without an explicit order and payment of all arrearages. Remit by draft on Chicago or New York or by postal or express order, payable to CHARLES H. KERR & Co.

Advertising, 6 cents per line; reading notices, 12 cents. Communications regarding advertisements should be addressed to LORD & THOMAS, 45 Randolph Street, Chicago.

NOTES FROM THE FIELD.

Boston Notes.—The Unitarians of our city are active in a non-sectarian effort now making, viz., to place the Hampton Institute for educating Indians and Negroes on a safe financial footing.

—The Unitarian Club lately recommended a non-sectarian project which meets very general approval in the religious and secular newspapers, viz., to build at the north end a workingmen's club room.

—Young men, delegates from our Unitarian churches, have organized the "Channing Club of Boston", with the aim to promote intimacies, and to stand ready to aid our ministers in any active work. The membership is limited to one hundred delegates. Four regular meetings, with a collation in each, are planned for each winter. With commendable forethought, these young men are to qualify themselves to do the church work of their elders of to-day. All the club rules suggest enthusiastic, intelligent church work.

—A western custom is here coming largely into vogue, viz., to place on chapels, and as well on costly churches, a large, gilt, wooden sign, informing the public and stranger the name, sect, pastor's name, and the weekly work of the society. Until lately, no sign-board was usually permitted on any church, except a little shield giving name of the sexton, and possibly of the minister.

—A new horse car road company wants to tunnel Beacon Hill, and make its depot there a union of spur tracks to all our suburbs. Meanwhile, an elevated road is getting a short trial track located.

—Dr. James Freeman Clarke rides out every bright day. Dr. L. H. Hedge and his sympathizing wife are both feeble in health.

—It is proposed to initiate in Channing Hall normal classes in graded lessons for Sunday-schools.

E. R. B.

Grand Rapids.—The Liberal Holland church has recently been cheered by letters received by its pastor, Rev. F. W. Hugenholz, from Castalia, Dakota. A liberal religious society is being formed in a Holland community out of those who recoil from the very orthodox ministrations of the Dutch Reformed minister of the neighborhood. The new circle already counts 50 male adults, for the greater part fathers of families of from six to twelve children. Our correspondent says:

"They hold their meetings alternately in their residences, but they will have soon their own meeting-house. Although they are poor,

—their only riches being the fertile grounds of their farms, promising the most splendid harvest if in the summer-time rain shall come in time,—still they have spared money enough to start a small church in the coming spring. In their meetings the principal religious and intellectual food is procured by our Holland monthly. *Stemmen uit de Veye Holland Sche Gemcents* (voices from the Liberal Holland church at Grand Rapids). The articles are read with great interest and afterwards made the subject of debate. The remainder of the evening is sacred to general developments: addresses, lectures of every kind.

"Thus they do what they can. They give what they have, but feel deeply that it is not enough. They want a library, and more than that, they want a man who can lead their meetings and instruct their children. Of course we will assist our brothers in faith as much as we can, with books and perhaps with some other material help. Next summer Rev. Mr. Hugenholz will at their invitation visit them, strengthen their faith, and see what may be done to start a second Liberal Holland church in this county. I need add that all are very much pleased with our New Hamilton Vocation. Rev. Mr. Jones of Chicago first spoke to us of this new kind of organs, afterwards Rev. Mr. Hugenholz went to hear it in Chicago, and resolved to buy. Through the friendly help of Mr. J. Vila Blake, of Chicago, and Rev. Russell N. Belows at New York, we have a very fine instrument, which gives entire satisfaction. Monday night, March, 21, Mrs. Neill, organist of the Universalist church, gave a concert on it, attended by a large audience. All who see and hear it are surprised at so much variety and power for so small a sum of money. By this new acquisition the last lack is filled in our church, which gives us joy and thankful pride every Sunday."

Minneapolis.—DEAR UNITY: You will, I feel sure—since we belong to your family—be glad to know that the little handful of folk who several years ago listened for the first time to our Mr. Simmons, in a dingy up-stairs hall, now sit close to make room for the hundreds who gather every Sunday morning in the cozy basement of our new home church; and also glad to learn that the audience room is nearing completion, and we hope before many weeks to "go up higher". Though but a handful in our busy city of nearly 200,000 people, we are working with a will for ourselves, and when the church-home is furnished and paid for, we hope not to be drones in the larger hive of liberal workers. So by and by expect to greet us as co-laborers in missionary and benevolent efforts. About forty of the young people attending the State University here sought admission a few months ago to the Christian Association of Students connected with the institution, with the privilege of occasionally inviting liberal speakers to lecture. Being refused, they have formed a separate association and secured their own lecturers. The first lecture of the course was delivered—not as reported in the last UNITY, by Mr. Simmons, but by Rev. Mr. Shutler, associate pastor of the Church of the Redeemer (Universalist), and was listened to by an audience which filled the Second Universalist Church. Mr. Simmons, Kristofer Jansen and other liberal ministers are to follow, and thus is the good seed scattering.

Dakota.—A Second Holland Liberal Church. And now it is from Dakota that word comes of such an organization. Five years ago hundreds of Holland families settled in Castalia, Charles Mix county, Dak., not far from Yankton. Two churches were organized, but upon so narrow a basis and as espoused to a theology so medieval that forty-four male adults formed a union for social gatherings and mutual edification. From this developed a Liberal Society. The articles of organization establish that at the opening of their meetings, at least an hour shall be de-

voted to the reading of religious literature, after which the meeting is open for general discussion or the contribution of anything not in conflict with good morals. In the meantime, as the gatherings are from house to house, the women offer a cup of coffee to the assembled congregation. It is the hope of these friends that they will have the funds for a little church by next summer. They need still more a pastor, but are not disheartened. Another great need is good literature—English and Dutch. Being pioneers, and withal poor, one copy of *Stemmen*, from Grand Rapids, does service for them all. One of their number, Mr. A. D. Franssens, contributes a letter to *Stemmen*, from which we gather our information.

Philadelphia.—Chadwick lectured in Camden on Thackeray.

—It is possible that the senior Hinckley may have Haskell's one-time place in the Vineland church.

—The ex-Methodist Gilbert has spoken from Mangasarian's platform. It is said of this man that he grew to his present sentiments without any aid from liberal literature or people; and that he never entered a Unitarian church till three or four weeks ago, when Mr. Ames yielded his pulpit to him.

—Professor Lesley lectured at Mr. Ames's church on Tuesday evening, the 22d.

—Professor Frances Emily White, of the Ethical Culture Society, delivered the address at the commencement of the Woman's Medical College.

—At the last meeting of the Contemporary Club, George Kennan, who has done some special traveling in Russia and Western Asia for the *Century* company, related certain of his experiences while upon that mission. As he knows Tolstoi and other Russian reformers personally—is, in fact, in personal communication with them—what he had to say of Russian political and religious disturbances was interesting and valuable.

—Miss Alice Ames is to read a paper respecting college incidents, at the next meeting of the Ethical Association of Unity church, Camden.

—There were Methodists here, too, who objected strongly to any united expression of condolence upon the death of Beecher, when that matter was brought up at a recent Monday's meeting of ministers.

—Miss Helen Hinckley, whose noble work in the charities of this city, and especially in those multiplied by the First Unitarian church, is everywhere recognized, and her sister, Mrs. Goodwin, whose parallel efforts for the poor boys under charge of the Society for Ethical Culture is entitled to equal applause, have met with a blow in the death of their mother, which only the remembrance of a nobly-rounded life and of the facts of that necessity which, as Emerson says, "plants the rose of beauty on the brow of chaos", can soften and explain. In the presence of the Universal, we dare all of us brave the years that pass and the duty that points the way.

H. L. T.

Hinsdale, Ill.—The Western Secretary, J. R. Effinger, preached in Music Hall, Sunday morning, March 27. In the face of a driving snow-storm there was a goodly attendance. A large number of those present remained to a business meeting, of which Mr. Herman Fox was chairman and Mr. H. S. Loomis secretary. By unanimous rising vote it was decided to continue weekly services. Looking to a more permanent organization, a working committee was appointed, consisting of the chairman and secretary, Mrs. Wilson, Mrs. Burt, Mrs. Temple and Mrs. C. T. Warren. A report from this committee is expected next Sunday morning. Earnest words were spoken by Messrs. I. Van Inwagen, F. Van Inwagen, Judge Tiffany and H. S. Loomis. The meeting was enthusiastic and full of encouragement.

The Profitable Establishment.—The following note from the *Unitarian Herald* tells its own story and sets one to thinking, considering the religiousness of a state church: A most curious and startling religious census has been taken in Anglesea, known as the mother county of Wales, the results of which will do much to intensify the movement for the disestablishment and the disendowment of the Episcopal Church of England in Wales. A recent number of the *Genedl Gamreig (the Welch Nation)* gives the returns from 35 parishes, with a population of 18,132. On Sunday, 19th December, only 646 of these were found inside the parish churches. Some of the cases are very suggestive, as will be seen from the table itself, which we annex. Rhos-ybol, with a population of 1,000, had only nine persons inclusive of church officials, at worship; the living is worth £300. At Llanbadrig, with its population of 1,114, five persons only attended. At Llanddona, of the 24 present, five belonged to the vicar's family, five were Nonconformists, and the other 14 official and unofficial Churchmen; here the living is worth £200, with forty acres of glebe land. At Llangwyflog, the congregation of twelve was thus made up; the vicar and his two servants, curate, sexton, three Nonconformists, and four Churchmen.

Chicago.—The course of three months' Sunday evening meetings at Central Music Hall by Mr. Jones was closed last Sunday night. Although the weather was very tumultuous the meeting was large. The interest has been sustained throughout, and has demonstrated that there is a large and intelligent audience prepared to listen to the frankest word on practical religion from the rational standpoint.

Keokuk, Iowa.—Prof. W. D. Gunning has been invited by the Unitarian Society to lecture to them for a month or two.

—The members of the Illinois legislature were recently presented with complimentary boxes of "Brown's Bronchial Troches" by Messrs. John I. Brown & Sons, the proprietors of that popular remedy for coughs and throat troubles.

ANNOUNCEMENTS.

CHICAGO CALENDAR.

ALL SOULS CHURCH, corner of Oakwood boulevard and Langley avenue. Pastor, Rev. Jenkin Lloyd Jones. Sunday, April, 3d, Mr. Jones will preach at 11 A.M., subject, "What shall I do to Inherit Eternal Life?" Sunday-school at 9:30 A.M. The course of lectures on the great religious teachers of the world will be resumed in the church next Sunday evening at 7:30. Subject: "Socrates, The Sage of Greece". There will be a course of lectures on Womanhood; or, Talks to Mothers and Daughters, on the following dates. Lectures begin at 3:30 P.M.

April 8. "From Girlhood to Womanhood." By Dr. Elizabeth Chapin.
April 15. "The Influence of Expression Upon Development." By Mrs. Frances Parker.
April 22. "Narcotics and Stimulants." By Dr. Julia R. Low.
April 29. "Social Purity." By Miss Frances Willard.
May 6. "Embryonic Wedlock." By Dr. Leila G. Bedell.

Season tickets \$1.00; single admission 50 cents.

THIRD UNITARIAN CHURCH, corner of Monroe and Laflin streets. J. V. Blake, minister. Sermon, April 3, at 10:45, morning subject, Henry Ward Beecher. In the evening, stereopticon pictures illustrating Hebrew history and Bible scenes. Social Section Meeting Wednesday, April 6, at 4 P.M., Long-fellow Class Wednesday evening at 8 o'clock.

CHURCH OF THE MESSIAH, corner of Michigan avenue and Twenty-third street. Pastor, Rev. David Utter. Services at 10:45 A.M. Sunday-school at 12:15. The study section of the Fraternity meets Friday evening, April 8. Subject, "Benjamin Franklin".

UNITY CHURCH, corner of Dearborn avenue and Walton place. Minister, Rev. T. G. Milsted. Services at 10:45 A.M.

MUSIC HALL, HINSDALE.—Rev. W. C. Gannett will preach at 11 A.M., Sunday, April 3.

How to Save Money.

Wherever you live, you should write to Hallett & Co., Portland, Maine, and learn about work that you can do while living at your own home at a profit of at least from \$5 to \$25 and upwards daily. Some have made over \$50 in a day. All is new. Either sex. All ages. Hallett & Co. will start you. Capital not needed. All particulars free. Send along your address at once and all of the above will be proved to you. Nothing like it ever known to workmen.

If the Sufferers from Consumption,

Scrofula and General Debility, will try Scott's Emulsion of Pure Cod Liver Oil, with Hypophosphites, they will find immediate relief and a permanent benefit. Dr. H. V. Mott, Brentwood, Cal., writes: "I have used Scott's Emulsion with great advantage in cases of Phthisis, Scrofula and Wasting Diseases generally. It is very palatable."

"Unity Short Tracts."

Published from the Office of UNITY, 175 Dearborn Street Chicago.

Post-paid, 1 Cent each, 30 to 60 Cents a Hundred.

1. Unitarian Affirmations. (60 cts. a hundred. Three series. (1) Radical. (2) Middle Ground. (3) Conservative.
2. A Blessing on the Day. By W. C. Gannett. (60 cts. a hundred.)
3. A Book-Shelf of the Liberal Faith. (30 cts. a hundred.) Twenty-four books described, with prices.
4. The Art of Married Life. By George S. Merriam. (50 cts.)
5. Jesus. By S. J. Barrows. (30 cts.)
6. The Faiths of Evolution. By William J. Potter. (30 cts.)
7. A Negative and Doubting Gospel. By A. Walkley. (30 cts.)
8. Channing, the Man and his Message. By W. C. G. (60 cts.)
9. The Hell of Evolution. By John R. Effinger. (30 cts.)
10. Unitarianism in a Nut-Shell. (30 cts.)
11. Channing, and the Unitarian Movement in America. By W. C. Gannett. (60 cts.)
12. The Manliness of Christ. By J. L. Jones. (30 cts.)
13. Blessed be Drudgery! By W. C. Gannett. (60 cts.)
14. Deathlessness. By J. L. J. and W. C. G. (60 cts.)
15. A Tract Directory. Prepared for the use of Post Office Mission Workers. (30 cts.)

A LIBERAL RELIGIOUS HOLLAND MONTHLY.

Those UNITY readers who come in contact with liberal Holland people are reminded that Rev. F. W. N. Hugenholz of the Liberal Church at Grand Rapids, is the editor of

STEMMEN,

the only liberal religious Holland paper in the United States. Every sheet contains at least 32 pages of reading-matter, for only 10 cents; \$1.20 a year. Address The Liberal Publishing Co., 54 Lyons street, Grand Rapids, Mich.

POZZONI'S
MEDICATED
COMPLEXION
POWDER.
Imparts a brilliant transparency to the skin. Removes all pimples, freckles and discolorations. For sale by all first-class druggists, or mailed for 50 cts. in stamps by J. A. POZZONI, St. Louis, Mo.

CALIFORNIA EXCURSIONS.

Our next Pullman Palace Car Excursion for San Francisco will leave Chicago on April 6th and 20th, Kansas City and St. Louis April 7th and 21st. Southern route. No storm region or snow blockades; no high altitudes. The tourist's favorite. Tickets good for six months. No charge to return different route. Very lowest rate. Send for circular. R. P. ENNIS, Passenger Agent, Missouri Pacific R. R., 86 Washington St., Chicago, Ill.

"Unity Mission Tracts."

Designed to answer the question, What is Unitarianism? and to illustrate the Liberal Faith, Worship and Life.

UNITY Office, 175 Dearborn street, Chicago.

Each 5 Cents. Ten Copies, or Ten Selected, for 25 Cents

1. Natural Religion. By J. V. Blake. The Faiths of Reason.
2. The Religion of Jesus. By H. M. Simmons. A quaint appeal from Christianity to Christ.
3. Unitarianism as Shown in Western Church Covenants, etc. Short answers to "What is Unitarianism?"
4. About Prayer. By several writers. (1) "Shall we pray?" (2) "What does Prayer do for us?" (3) "How Pray?" (4) Poems.
5. Unitarianism: its Story and its Principles. By J. C. Learned. (1) Its Story from Bible times through the Trinity-growing centuries and the Reformation, up to to-day. (2) The Principles involved in this long struggle for Reason in Religion.
7. The Growth of Faith. By H. M. Simmons. Of Faith (1) as the feeling of Trust; (2) as a system of Beliefs.
8. Emerson's "Divinity School Address." No better entrance into Emerson than through this ever-fresh Address.
9. Jesus. By J. L. Jones. (1) The secret of his power. (2) How he "saves." (3) His relation to Christianity and to other teachers.
10. Missionary Work in Unitarian Churches. By J. T. Sunderland. A tiny hand-book of practical suggestions.
11. Songs of Faith, Hope, Charity, Set to Old Tunes. Fifty-one of our best-loved hymns and eleven familiar tunes. A five-cent hymn-book for young churches, etc. (No discount on this.)
12. The One Religion. By C. C. Everett. (1) One Religion, many Theologies. (2) What this one Faith is. At the end, Poems.
13. Responsive Services for Reading and Singing. In preparation. A five-cent service-book for young churches, etc.
14. The Quiet Moment. In preparation. A "Daily Strength" book.
15. God. 16. Miracles. 17. The Bible. Each by several writers.
18. Channing. 19. Parker. 20. Emerson (in preparation). 21. Martineau. Our Four Great Masters. Sketch of the life, and "Gospel passages" from works, of each.
22. Is a Scientific Basis for Religion Possible? By M. J. Savage. Yes. (1) What is Science? (2) What is Religion? (3) Where are we now? Reviews eleven of man's permanent beliefs.
23. The Sympathy of Religions. By T. W. Higginson. No belief, no ritual, no ethics the monopoly of any one religion.
24. The Bible Regained. By J. C. Learned. Lost, first, through Catholic concealment, and then by Protestant idolatry; now being regained, no longer as the Book of God, but of Man.
25. The Co-Education of Husband and Wife. By Mrs. S. C. L. Jones. (1) The Wooing. (2) The Wedding. (3) Home-Making and Child-Rearing.
26. The Religious Education of Children. By Mrs. S. C. L. Jones. In preparation.
27. What is it to be a Christian. By Jenkin Lloyd Jones.
28. Love to God and Love to Man. Forty-seven songs, most of which are adapted to "Revival" tunes. No discount on this.

"We are struck with the general good judgment evinced in the preparation of the volume. . . . He has done a real service to the times in bringing together, within four hundred pages, so many noble and pure thoughts. . . . All minor defects, in plan and proportions, we gladly overlook in consideration of its many and great excellences. Whoever buys it will receive many times the worth of his money."—FRANCIS ELLINGWOOD ABBOT.

CHAPTERS

FROM

The Bible of the Ages.

FOURTEEN CHAPTERS.

Selected from Hindu Vedas, Buddha, Confucius, Egyptian Divine Pyramider, Zoroaster, Talmuda, Bible, Plato, Pythagoras, Marcus Aurelius, Epictetus, Al Koran, St. Augustine, Luther, Scandinavian Eddas, Taliesin, Milton, Penn, Adam Clarke, Mary Fletcher, Wesley, F. W. Newman, Frances P. Cobbe, Tyndall, Max Muller, Elias Hicks, Channing, Garrison, H. C. Wright, Lucretia Mott, Higginson, T. Starr King, Bushnell, Parker, Emerson, Denton, Tuttle, Frothingham, F. E. Abbot, and others.

Gospels and inspirations from many centuries and people.

"Slowly the Bible of the race is writ,
Each age, each kindred, adds a verse to it."

Edited and compiled by G. B. STEBBINS, Detroit, Mich.

A valuable book for all thinking readers. A great help to clergymen, and others, who would make fair comparison of religious ideas. Its extracts are without note or comment, save a brief appendix of dates and authorities. Thousands have been sold, the plates are worn out, and we are fortunately able to offer what are left of the sixth edition (no more to be printed) at a reduced price. It has been sold at \$1.50. We mail it, and pay postage, at half that sum.

A solid cloth bound four hundred page volume.

PRICE, SEVENTY-FIVE CENTS.

*Any of our publications may be ordered through the trade, or will be mailed postpaid on receipt of price.

CHARLES H. KERR & CO.,
175 Dearborn Street, - - Chicago.



MOST PERFECT MADE

Prepared with strict regard to Purity, Strength, and Healthfulness. Dr. Price's Baking Powder contains no Ammonia, Lime or Alum. Dr. Price's Extracts, Vanilla, Lemon, Orange, etc., flavor deliciously.

PRICE BAKING POWDER CO. CHICAGO AND ST. LOUIS.

Clearance Sale of Books

We have the following named books, somewhat shelf-worn, which we offer, postage paid, at greatly reduced prices, to make room for new stock:

Channing and Aiken Correspondence. Edited by Anna L. Le Breton.	\$.60
Channing: a Centennial Memory. By Charles T. Brooks.	.60
Ways of the Spirit. By Frederick H. Hedge.	1.00
The Genius of Solitude. By William R. Alger.	1.00
Heroines of Free Thought. By Sara A. Underwood.	.90
The Rising Faith. By C. A. Bartol.	.50
Divinity of Christ. By a Clergyman of the Church of England.	1.20
Life of Jesus. By Carl Hase.	.60
Ingersoll and Moses. A reply by Rev. S. I. Curtiss, D.D.	.67
Sacred Poetry. By Sir John Bowring, LL.D.	.60
Father Gabrielle's Fairy. A Story for Children. By Mary C. Peckham.	.55
Faithful to the Light. A Story for Children. By Ednah D. Cheney.	.55
Forest Mills. A Story for Children. By Louise M. Thurston.	.55
Luther Miller's Ambition. A Story for Children. By Lillie Montfort.	.30
Two Saxon Maidens. Two Stories. In the times of Alfred the Great and of Baeda. By Eliza Kerr.	.60

Western Unitarian S. S. Society,
175 Dearborn St., Chicago.



Vaughan's Seed Store OUR 1887 CATALOGUE
TELLS THE WHOLE STORY
FOR THE GARDENER, THE FARMER, AND THOSE
WHO LOVE PLANTS AND FLOWERS. SEND 2 STAMPS.
J. C. VAUGHAN--42 LA SALLE ST.--CHICAGO.

ROBERT BROWNING.

We have by a recent arrangement become Chicago agents for the London Browning Society's publications, and invite attention to the following list of pamphlets which we have now on hand.

Monthly Abstracts of the Proceedings of the Browning Society.

Leaflets of four to twelve pages each, giving reports of the informal discussions of papers at the London Browning Society. Ten different numbers will be mailed to any address for 50 cents.

Browning Society Papers.

Parts I, II, III, IV, V and VII are now ready. Price per part, to non-members, \$2.50 postpaid. We have also Parts I and II of the

Illustrations to Browning's Poems, the price of which is \$2.50 each. Any of the above can be secured at half-price by acquiring

Annual Membership in the London Society, which further entitles the member to two copies of all the publications issued by the society during the current year. Membership fees: \$5.50, which may be remitted through us.

CHICAGO PUBLICATIONS.

Robert Browning's Poetry. Outline studies published for the Chicago Browning Society. Cloth 50 cents, paper 25 cents, postpaid.

"Seed Thoughts" from Browning and others. Selected by Mary E. Burt. Paper, 62 pages, decorated cover, 30 cents, postpaid.

Browning's Selected Poems. Red Line edition, full gilt, \$1.00, postpaid.

Browning's Women. By Mary E. Burt. \$1.00, postpaid.

CHARLES H. KERR & CO., PUBLISHERS,
175 Dearborn Street, Chicago.

SUCCESS IN BUSINESS IS ATTAINED BY JUDICIOUS NEWSPAPER ADVERTISING.
To Advertise and meet with requires a knowledge of the value of Newspapers. The great secret of success in Newspaper Advertising is the judicious selection of the proper journals and a properly worded and correctly displayed Advertisement. Consult those that have made the art of Advertising a study. And this information that will enable you to Advertise judiciously will be furnished free of cost, by consulting R. L. WATKINS, NEWSPAPER ADVERTISING BUREAU, PROSPER, OHIO.

THE GREAT AMERICAN TEA COMPANY
GOOD NEWS TO LADIES.
Greatest Bargains in Teas, Coffees, Baking Powder and Premiums. For particulars address THE GREAT AMERICAN TEA CO., 31 & 33 Vesey St., New York, N. Y.

\$50 If you think of expending fifty or one hundred dollars in advertising send us a copy of your advertisement, and we will tell you (free of charge), what will be the best possible investment for you to make. Send 10 cents for our 176 page pamphlet. Address, GEO. P. ROWELL & CO.'S NEWSPAPER ADVERTISING BUREAU, 10 SPRUCE STREET, NEW YORK.

HOWARD COLLEGIATE INSTITUTE,

WEST BRIDGEWATER, MASS.

For Girls and Young Women. School Course, Collegiate Course, Teachers' Course. HELEN MAGILL, Ph.D., Principal. Graduate of Swarthmore College, Boston University, and Newham College, Cambridge, England.

A BIG OFFER. To introduce them we will give away 1,000 Self-Operating Washing Machines. If you want one send us your name, P.O. and express office at once. The National Co., 23 Dey St., N.Y.

BLUEBERRY. A valuable fruit to grow for pleasure and profit. Price-list free to all. Agents wanted to sell these plants. Outfit free. Address WILLOW RIDGE FRUIT FARM, Portland, Mich.

BARLOW'S INDIGO BLUE. Its merits as a WASH BLUE have been fully tested and endorsed by thousands of housekeepers. Your grocer ought to have it on sale. Ask him for it. D. S. WILTBERGER, Prop., 233 N. Second St. Phil. Pa.

The Christian Register,

A FAMILY AND RELIGIOUS NEWSPAPER.

Established in 1821.

WHAT THEY SAY OF IT.

AN ELDERLY LADY.—"I watch for its coming as for a loved friend."

FROM A BAPTIST MINISTER.—"It is more than worth the price of subscription."

AN OLD MAN.—"I should be glad to know that it was in every house in the land."

A BUSY PHYSICIAN.—"I wish to testify to the benefit I have derived from the columns of the REGISTER within the past year. Its reading matter is always valuable and interesting. It is one of the best papers found on my table."

FROM A QUAKER LADY.—"I like thy paper very much, especially the children's department. I consider it a high-toned paper, touching as it does on all important topics concerning Christianity. I hope it may have a still wider circulation."

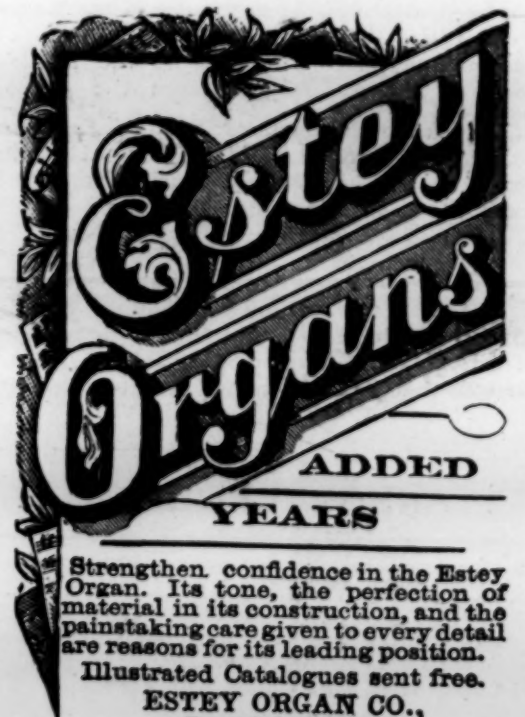
A STRICKEN DAUGHTER.—"I have enjoyed and profited so much by the REGISTER the past year that I shall never willingly be without it; and, in the recent death of a sainted mother, its words of comfort and hope have been of untold value to me."

AN ORTHODOX SHEPHERD says:—"I am enjoying the REGISTER more and more each week. The tone of your paper is such that it has given me a new idea of the much-abused term 'Liberalism'. A divine liberality is what the world needs as much as anything."

TERMS:—\$3.00 a year. Sample Copies sent free on application to the Publishers.

Christian Register Association,

141 Franklin Street, Boston.



OUR GEM ORGAN



Best automatic Musical Instrument ever produced. Metallic Rollers. No paper used. Rivals best cabinet organs. No knowledge of music necessary. A child of three years can play it.

FOR ONLY TEN DOLLARS
We will send a Gem Organ and 15 rollers for the following sacred music: The Sweet By-and-By, Nearer my God to Thee, From Greenland's Icy Mountains, The Shining Shore, Hold the Fort, America, Antioch, He Leadeth Me, Almost Persuaded, Where is my Boy To-night! Only an Armor Bearer, Pull for the Shore, Precious Name, Duke Street, Sicilian Hymn. Additional rollers for other sacred airs, popular songs, operas, dances, &c. furnished for 25 cts. each; if by mail 30 cts. each. Send P. O. money order or registered letter. Purchasers pay express charges; weight of box, 17 pounds. Edward Manning & Co., 47 New St., New York.